

HOME MISSION BULLETIN

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No. 2.



REPUBLICA STREET, PUERTO PRINCIPE, CUBA.

THIS number of the BULLETIN should be carefully preserved for reference in regard to our work in Cuba, Porto Rico and Mexico. Much pains have been taken to pack a great deal of information into small compass. Style has had to be sacrificed, often, for the sake of space. Most impressive must appear the need of these priest-ridden lands for the Gospel. The testimony from Roman Catholic sources of the depraved condition of the Romish Church in those three countries where it so long reigned supreme, is of the strongest character. The Christianity, so-called, of millions of those people is but a thinly veneered paganism. Each of these articles is published in a separate leaflet, and can be had upon application to any of the District Secretaries of the Society, or directly to the rooms in New York City.

NOTES.

THE seventieth annual meeting of the American Baptist Home Mission Society will be held in the First Baptist Church of St. Paul, Minn., on Saturday, May 24th, and Monday, May 26th, 1902.

LET contributing churches appoint their messengers on the terms of membership in the Society, as follows: "Any Baptist church in union with the denomination may appoint a delegate for an annual contribution of ten dollars and an additional delegate for each additional thirty dollars."

TUESDAY, May 27th, is given up to the further consideration of matters relating to membership in Baptist Missionary organizations, and other questions which have engaged more or less the attention of the denomination the past two years. Those who think they have a better way of doing things will have the opportunity to say so. It is usually much easier to point out the imperfections in existing methods than to devise a perfect method for getting imperfect individual Christians and churches to do their duty in supporting our missionary enterprises.

OUR young people are asked to read the article on "The Young Men of the West." The Home Mission Society has peculiar claims upon the sympathy and the support of the young people of our churches, because in the West its work is so largely among young men who have gone thither, and who in the midst of powerful temptations need the associations and influence of a Christian Church to prevent them from being wrecked for time and eternity.

THE sudden death of Gen. Julius J. Estey, of Brattleboro, Vermont, March 7th, removes a strong man from our denominational ranks. He was widely known in business circles as the representative of the Estey Organ Company; and was very active in our missionary and educational enterprises. He was a Vice-President of the American Baptist Home Mission Society and a member of the Executive Committee of the American Baptist Missionary Union. He was a tower of strength in his native State in its educational work at Vermont Academy, and for years had been a warm supporter of Mr. Moody's enterprises at Northfield. The loss of such men as Gen. Estey and Stephen Greene creates a wide void in our ranks.

THERE has recently been organized in New York a General Educational Board composed of men eminent in business and in the professions, and most of them imbued with the philanthropic spirit, the object of which is to promote education in the United States without regard to sex, color or creed. The needs of the Southern States, where the common school system is very inferior, will receive first attention; it is probable that considerable emphasis will be laid on industrial education for the Negroes. The Board will doubtless co-operate with existing missionary organizations in strengthening some of their schools in this respect. While this will be advantageous, it will not relieve an organization like the Home Mission Society of any portion of its large financial burdens. It is announced that Mr. John D. Rockefeller will place at the disposal of this Board a very liberal sum, and that others also will give generously for this purpose. Rev. Wallace Buttrick, D. D., of Albany, who for years has been a most efficient member of the Home Mission Board in New York, has been wisely chosen as the Corresponding Secretary, or chief executive officer, of the new Board, which has a broad field of operations, and to which we bid a hearty God speed.



A CUBAN VOLANTA.

Cuba for Christ.

I. NOTABLE EVENTS IN CUBAN HISTORY.

DISCOVERY by Columbus, October 28, 1492. Natives almost annihilated by Spaniards. The first slaves to the New World were brought to Cuba in 1524; nearly one million, to 1860. Total abolition of slavery, in 1887. Chinese coolies introduced in 1848; about 100,000 subsequently came. An uprising against Spain in 1829; another in 1844; a great but unsuccessful revolution in 1848; another of ten years from 1868 to 1878, that cost Spain the lives of 8,000 officers, 200,000 privates and \$300,000,000. The last revolution began in 1895. Steamship *Maine* blown up in Havana harbor, February 15, 1898. Weyler's atrocities shocked the civilized world. April 11, 1898, President McKinley said to Congress: "In the name of humanity, the name of civilization, in behalf of endangered American interests, which give us the right and the duty to speak and act, the war in Cuba must stop." April 22, 1898, war against Spain declared; July 1, battle at San Juan; July 3, destruction of Cervera's fleet; July 17, our flag unfurled over Santiago; January 1, 1899, the last vestige of the authority of Spain over Cuba vanished and the guardianship by our Government be-

gan. Estimated cost of the war to the United States, \$200,000,000. The first President of "Cuba libre" was elected December 31, 1901.

2. THE COUNTRY.

Cuba is 760 miles long; its greatest width, 135 miles; average width, about 27 miles. Its area of 45,000 square miles is about three-fourths that of New England; nearly equal to that of Pennsylvania. Mountain ranges of Eastern Cuba have an altitude, near Santiago, of 8,600 feet, sloping sharply 12,000 feet below the water to the ocean's bed. Cuba is the fairest and most fertile of the tropical islands is justly termed "The Pearl of the Antilles." Yellow fever, a legacy of the slave trade, has almost been eradicated by American sanitary methods.

3. THE PEOPLE.

The population, according to the census of 1899 was 1,572,797; of whom 910,158 were whites; 234,638, Negroes; 270,805, mulattoes; 14,857 Chinese; 142,218, foreigners, of whom 129,240 were of Spanish birth. Less than one-third, 443,426 could read and write.

People of all classes and colors mingle in society, in business and in the churches; though there is a growing tendency to separation on

racial lines. Antonio Maceo and his brother, leaders in the late war, were free mulattoes, and a large proportion of the Cuban army were Negroes. Cubans are hospitable to American ideas. More than a thousand school teachers came to the United States for study in 1900; many others in 1901.

4. ROMANISM IN CUBA.

Rome ruled Cuba religiously for four hundred years. Church and State were united. Toward the close of the last century, religious toleration with special restrictions was granted. The hierarchy, mostly Spaniards, took the side of tyrannical Spain in the recent revolution and so incurred the hatred of hosts of Cubans. The priests in general were indolent, morally bad; very sordid in their exorbitant charges for baptism, for marriage and for burial. Hence, according to the last census, while 246,351 people were married, 131,787 lived together by common consent, being unable generally to pay the priestly charges for the marriage ceremony. African slaves were taught a few rudiments of the Roman Catholic faith, so that within a year after their arrival they could be baptised and become members of the church. Romanism in Cuba therefore was generally of a low type and repulsive to the progressive element struggling for independence.

5. OUR FIELD IN CUBA.

By an amicable arrangement, the Home Mission Board of the Southern Baptist Convention takes the four western provinces, while the American Baptist Home Mission Society takes the two Eastern provinces of Puerto Principe and Santiago. These Eastern provinces, with an area of 23,000 square miles, are a little more than one-half of the island; their population, 415,949, being over one-fourth of the whole. Puerto Principe contains 88,234; Santiago, 327,715. In Puerto Principe about four-fifths are white and one-fifth colored; in Santiago de Cuba about three-fifths white and two-fifths colored.

The population of the chief cities, according to the census of 1899, was as follows: Puerto Principe, 25,102; Santiago, 43,090; Holguin, 6,045; Manzanillo, 14,464; Guantnamo, 7,137; Baracoa 4,937; Nuevitas, 4,228; Gibara, 6,841; Bayamo, 3,022. The great iron mines of Eastern Cuba have attracted American capital, and important railways are projected. This region has a bright future.

6. OUR MISSIONS.

The Society's first appointee was Rev. H. R. Moseley, D. D., as General Missionary, with

headquarters at Santiago, in January, 1899. He had been a missionary in Mexico and acquired command of the Spanish language and a knowledge of Spanish Roman Catholicism, and so was exceptionally equipped for this service. In October, 1899, Rev. Teofilo Barocio was transferred from San Luis Potosi, Mexico, to Santiago, as pastor of the church there. In the fall of the same year Miss Anna M. Barkley and Miss Effie Purdy were appointed by the Women's Baptist Home Mission Society of Chicago; and Miss Elma G. Gowen, formerly a missionary in the City of Mexico, was appointed by the Woman's American Baptist Home Mission Society of Boston as assistants at Santiago and vicinity. In June 1901, Rev. D. A. Wilson, for years a missionary at Guadalajara, Mexico, went to Puerto Principe under the Society's auspices. From time to time there have been a few other laborers, some of them natives; though it is too soon to find qualified Cubans for important positions. It was truly a remarkable Providence which gave us within two years four out of the seven missionaries, who at once were able to tell the people in their own language the great truths of the gospel of which they had no saving knowledge. Our mission stations in the Province of Santiago are: City of Santiago, Manzanillo, Guantnamo, El Caney and Bonito; and the City of Puerto Principe in the Province of that name.

7. WHAT HAS BEEN ACCOMPLISHED.

At Santiago a fine property has been secured, at a cost, including improvements, of about \$12,000. At Manzanillo a site has been secured and a chapel is soon to be erected. The other missions occupy rented buildings, ill adapted to their needs.

The total Baptist Church membership is about 200, of which 130 are in Santiago. The Santiago church contains men of influence; has an efficient Christian Endeavor Society; a Sunday School of 150, and maintains six mission schools; the total enrollment being about 400. With proper attention similar results may be expected in other fields.

8. AN OPEN DOOR.

Dr. Moseley says: "In Mexico and other Catholic countries everything is against us. In Cuba the tide is in our favor. There is absolutely no fanaticism manifested towards us. All classes of people in crowds attend our services. To-day is the day of opportunity. Rome is alert and at work to win back to her fold this people, who have been alienated, and



CENTRAL PARK : PUERTO PRINCIPE, CUBA.

she will succeed if Protestant America is blind to this matchless opportunity that God in his providence has given her." The people freely buy and read copies of the Bible—a rare thing in Catholic lands.

9. IMMEDIATE NEEDS.

"The success of the work," says Dr. Moseley, "is an embarrassment to us. New doors are being opened to us on every side." At least three more American missionaries are needed. Three chapels should be erected this year at a cost, including sites, of about \$15,000. The Society is unable to do this without generous offerings for this purpose. The need is great, for without a suitable place of worship, work is done at a serious disadvantage.

10. OUR DUTY AND PRIVILEGE.

The measure of our duty is determined by the deplorable religious condition of the people; by their proximity to us; by their accessibility and readiness to receive the gospel; by their particularly friendly disposition toward this country. As it was our privilege in the interest of humanity to help in the emancipation of Cuba from the Spanish yoke and pilot her on her new career, so it should be esteemed a privilege by the Christian people of this country to crown that work by the religious emancipation of Cuba, which then, indeed, shall be "Cuba libre." Shall the "Pearl of the Antilles" become through our efforts a pearl in the diadem of our Lord?

H. L. MOREHOUSE.

More New Possessions.

MORE new possessions are ours in the West Indies. The thing long contemplated and once or more attempted, has been consummated, and for \$3,000,000 Denmark has sold to the United States her three islands in the Caribbean Sea. St. Thomas, only thirty-eight miles east of Porto Rico has an area of 21 square miles and a population of 32,786; St. Croix, 74 square miles and a population of 13,432; St. John, 21 square miles and a population of 950; a total of 118 square miles and a population of 52,166. The inhabitants are mostly Negroes. English is generally spoken. The harbor of St. Thomas is one of the best in

the West Indies and is regarded as of great strategic value. What Home Mission work may be needed there will soon be determined.

Fertility of Porto Rico.

"Probably no part of the Antilles is more fertile than Porto Rico, and none so susceptible of cultivation and diversified farming. A single acre of cane yields more sugar there than in any other of the islands except Cuba. Possessing every variety of tropical landscape, shaded with beautiful groves of magnificent palms, moistened by thirteen hundred streams, with here and there a hot spring, the agricultural possibilities are immense."—Cuba and Porto Rico, by Robert P. Hill.

Expansion in Porto Rico.

Between San Juan and Ponce is the old Spanish military road, the great thoroughfare across the island of Porto Rico. On the route are several towns. Through the energy of Rev. H. P. McCormick, at San Juan, and Rev. A. B. Rudd, of Ponce, every point of importance, save one, has been occupied as a Baptist mission station, so that a religious cordon has been established across the island. The last point on the north that has been occupied is Cayez, and the last one on the south side Coamo. At the former place two Baptists were found, members of a prominent family, who became Baptists in Philadelphia, where they were baptized, having gone there to study English. Reinforcements for this expanding Porto Rican field are becoming an urgent need.

The Redemption of Porto Rico.

1. NOTABLE EVENTS IN THE HISTORY OF PORTO RICO.

DISCOVERY by Columbus, Nov. 16, 1493, on his second voyage. Juan Ponce de Leon, first Governor, in 1509, founded a city near San Juan, where his casa blanca (white house) still stands. Natives were ruthlessly dealt with and nearly exterminated. The island was settled slowly; only 880 souls in 1650; 44,883 in 1750. It was chiefly a military station of Spain and a colony to which civil, political and military prisoners were sent. About 1820 Spaniards from San Domingo, Mexico and Peru in revolt against Spain went to Porto Rico. African slaves, first imported in 1531, in 1765 numbered only 5,037; and in 1800, 41,738. Slavery abolished, 1873. A constitutional government established 1870. In the Spanish war, American troops landed at Guanica, July 21, 1898; occupied Ponce July 27th; crossed the island welcomed by the people; Spanish evacuation, Oct. 17; American flag raised over San Juan Oct. 18; cession by Spain to the United States Dec. 10, 1898. A new civil order went into operation May 1, 1900; the Governor and an executive council appointed by the president for four years, with a house of thirty five elected delegates. Many American methods have been introduced. The redemption of Porto Rico from Spanish misrule is accomplished and the yoke of economic bondage is broken by its free commercial relations with us.

2. THE COUNTRY.

Length of the island, 108 miles; average width, 35 miles. Area 3,606 square miles, about three-fourths that of Connecticut, and two and a half times that of Long Island. A mountain range from 2,000 to 3,000 feet high runs from west to east, its northeast summit, 3,609 feet. There are 1,300 water courses, including 47 rivers. The four chief harbors are San Juan on the north; Ponce and Guanica on the south; and Puerto Real near Cabo Rojo on the west. The capital is San Juan. There are 150 miles of railway; 285 miles of Spanish military roads. Other roads in the rural districts are mostly wretched foot paths. San Juan is 1,426 miles from New York; 1,016 from Havana. Weekly steamers from New York. North of Porto Rico, the ocean is 25,000 feet, nearly five miles, in depth. The rainy season is from August to December. Average temperature, December to February

about 77 degrees; July and August about 87 degrees. The island is very salubrious.

3. THE PEOPLE.

The native Carib Indians were of a low type, idolaters and polygamists. They are supposed to have numbered 200,000. In 1543, the Bishop of San Juan reported only 60 survivors. Scarcely a trace of them is found now. Population; census of 1899: 933,243; about 264 to a square mile; white, 589,426; colored, 363,817; of the latter about 16 per cent. are Negroes. The bulk of the population dwell in the country in a very simple way.

The island has seven civil departments, Aguadilla, Arecibo, Mayaguez, Ponce, Guayama, Bayamon, and Humacao. Chief cities: San Juan, 32,048; Ponce, 27,952; Mayaguez, 15,187; Arecibo, 8,008; Aguadilla, 6,425; Yauco, 6,018; Guayama, 5,334. There are 57 cities with 1,000 or over. Only 1.5 per cent. or 13,872 were of foreign birth; these mostly Spaniards. Only 158,852, or about one in six, are able to read; and 143,472 able both to read and write. Our government sent about 70 American teachers thither and nearly 100,000 modern American text books in Spanish, and in 1899 there were 525 schools in operation. The redemption of Porto Rico from ignorance is swiftly going on.

4. ROMANISM IN PORTO RICO.

The first Roman Catholic bishopric in the new world was established in Porto Rico in 1512, and the Inquisition in 1513. The island had its "holy patroness," the "Virgin de Providencia," whose richly embroidered and bejewelled image adorns her shrine in San Juan. Illiteracy, poverty and immorality were legacies of Romanism. Thus, in 1899, only about one-sixth, or 158,570 were legally married, while 84,281 lived together by common consent. "The expense attendant upon the ceremony," (as stated in the Census Report for 1899), has caused it to be waived in large numbers of cases."

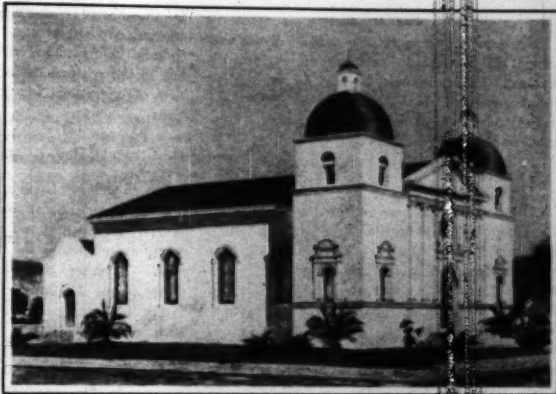
"Father" Sherman, Roman Catholic Chaplain with the American Army in Porto Rico, wrote to a Catholic journal: "Porto Rico is a Catholic country without religion; that is to say there is little practical Catholicity here, and no other pretended religion whatsoever. The clergy * * * do not seem to have any firm hold on the native people, nor have they any lively sympathy with Porto Ricans or Porto Rico." To General Brooke, he reported: "Now that the priests are deprived of govern-

ment aid many are leaving the country. The church has been so united with the State and so identified with it, in the eyes of the people, that it must share the odium with which Spanish rule is commonly regarded. The sacrament of confirmation has not been administered for many years in a great part of the island. Religion is dead on the island." This verdict is abundantly confirmed by our missionaries.

The San Juan News says: "The masses of the people have no religion at all and but a small minority are adherents of the Roman Catholic Church." Romanism is in ruins in Porto Rico, but is making desperate efforts to recover itself. The island is redeemed from the union of church and State and the dominating political influence of Rome.

5. BAPTIST MISSIONS IN PORTO RICO.

The American Baptist Home Mission Society has Porto Rico as its mission field. In the Fall of 1898, Rev. W. H. Sloan its missionary in the City of Mexico, went of his own accord on an evangelizing tour in the island, preaching in theatres, in the plazas, and elsewhere, distributing tracts and copies of the New Testament. Jan. 9, 1899, the Society appointed Rev. H. P. McCormick, as General Missionary with headquarters at San Juan, where he arrived early in February. Feb. 20th Miss Ida Hayes was appointed as his assistant, arriving in March. She is now supported by the Woman's Baptist Home Mission Society of Chicago. March 13th, Rev. A. B. Rudd, was appointed to Ponce, arriving in April. Oct. 16th, 1899, Mrs. Janie P. Duggan, was appointed as assistant to Mr. Rudd, being supported by the Woman's American Baptist Home Mission Society of Boston. All these had been missionaries in Mexico. Thus, within a year, an overruling Providence sent thither four laborers who at once proclaimed to the people, in Spanish, the gospel of the grace of God, without intervention of priests, or sacraments, or the Virgin and Saints, or penance and



BAPTIST CHURCH, PONCE, PORTO RICO. (IN PROCESS OF ERECTION)

purgatory. The Society moved with celerity, in occupying the two chief cities and adjacent points. Some native assistants have recently been employed.

6. AN UNUSUAL OPPORTUNITY.

Rev. H. P. McCormick says: "This is a wonderful field just now. The opportunities are rich and multiplying, the fields are white, the moment is critical and auspicious. This people have a future. They are bright and many of them brilliant. I know that God has placed a special seal on our churches here." Rev. A. B. Rudd says: "Open doors, open hearts, open eyes, open ears, bid us push our work. A great opportunity is before us." Never, probably, in any Catholic country have people been so receptive to the Gospel.

7. WHAT HAS BEEN ACCOMPLISHED.

There are six Baptist churches; those at San Juan and Ponce being the largest, with about 250 members. Large and vigorous Sunday Schools are maintained. There are also several out-stations. Great care is taken in the reception of members. Without this the number could be trebled. What of these converts? Mrs. Duggan says: "I have never seen in any country such eager desire to pass on the good news to others as is shown by our members. The large Sunday School is managed entirely by natives, five of whom are teachers." At Rio Piedras, a suburb of San Juan, is a small chapel; at Ponce, a good site on which a house is being erected, the total cost for both being about \$15,500. The way has been prepared for a great work.

8. SPECIAL NEEDS.

Three men to occupy new fields. A site and chapel in San Juan itself, which will require \$12,000. Cheap chapels for two or three other points costing each about \$1,500. For these urgent needs the American Baptist Home Mission Society pleads.

9. OUR DUTY AND PRIVILEGE.

"Could God's people at home know the blessing they have sent to Porto Rico, through the Gospel, they would surely hasten to double and treble their beneficent efforts for a people so needy, so receptive and so grateful," says Mr. McCormick. Surely we shall not say in the sordid spirit of Spain: "What are they worth to us?" But, rather: "What may we, with the blessings of the Gospel, be worth to them?" Imperative is our duty, high our privilege to effect the religious redemption of Porto Rico.

H. L. MOREHOUSE.

"Prospera Lux Oritur."

This is the motto on the great seal of Porto Rico. Freely translated it means: "A happy day is dawning." This is true. As a result of the first year's American administration, it is officially stated that there is a surplus of \$1,500,000 in the public treasury; a civil government fully established and running smoothly in all departments; a complete financial reorganization with a lower rate of taxation than elsewhere to be found and yet yielding abundant revenue; a good school system inaugurated; and a people contented and beginning to realize the benefits of American sovereignty.

The redemption of Porto Rico from tyranny, from impoverishment, from ignorance, from the union of Church and State, should be attended by the religious redemption of her people from the errors and the arrogance of a heartless Romanism.

Strategic Value of Santiago, Cuba.

Santiago has always been regarded, in the military campaigns in Cuba, as a point of great strategic importance. This is soon to be accentuated yet more by railway connections with the interior and with Havana. Sir William Van Horne, former president of the Canadian Pacific Railway, is at the head of large railway enterprises in Cuba, and has recently said that he expects to run trains between Santiago and Havana within a year.

So these secular agencies are facilitating our missionary enterprises. A strong Baptist Church in Santiago will make itself widely felt in the regions round about. It will be a base of operations for the Church militant in Cuba.

Problems of Destiny.

IN his memorial tribute to our late President McKinley, Secretary of State John Hay, said: "Every young and growing people has to meet, at moments, the problems of its destiny. Whether the question comes, as in Egypt, from a sphinx, symbol of the hostile forces of omnipotent nature, who punishes with instant death our failure to understand her meaning; or whether it comes, as in Jerusalem, from the Lord of Hosts, who commands the building of His temple, it comes always with the warning that the past is past and experience vain. 'Your fathers, where are they? and the prophets, do they live forever?' The fathers are dead, the prophets are silent; the questions are new, and have no answer but in time."

"When the horny outside case which protects the infancy of a chrysalis nation suddenly bursts, and, in a single abrupt shock, it finds itself floating on wings which have not existed before, whose strength it has never tested, among dangers it cannot foresee and is without experience to measure every motion is a problem and every hesitation may be an error. The past gives no clue to the future. The fathers, where are they? and the prophets, do they live forever? We are ourselves the fathers! We ourselves the prophets! The questions that are put to us we must answer without delay, without help—for the sphinx allows no one to pass."

A Polyglot Church.

THE chapel for the Polish mission in Chicago was opened for public services, Jan. 26th. Dr. J. B. Thomas says: "The building was packed to the doors. We had singing in Polish, Bohemian, German and English. It was indeed an auspicious opening, and we expect to use the building at once, not only for Polish work, but for the Bohemians, about 100 families of whom are in that vicinity. Weekly services also in English and in German, and for the Jews, are under consideration. So we propose to keep the building warm."

Home Mission Bulletin.

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Our Neighbor: Mexico.

1. NOTABLE EVENTS IN MEXICAN HISTORY.

ITS beginnings, remote and obscure. A thousand years ago the Mayas had a civilization, remains of which appear in immense and artistic structures in Southern Mexico and Central America. The Toltecs, the Chicmecs, and the Aztecs, were in turn rulers of Central Mexico. The Montezumas lived in regal splendor; there were courts, a civil code, land laws, a system of taxation, armies, public works, large cities, schools, libraries, etc.

Cortez in 1519-21, conquered the Aztecs. Spanish viceroys relentlessly ruled Mexico for three hundred years. Revolution, 1810; Mexican Independence, 1821. Chaotic conditions for many years. War with the United States, 1846-7. Cession of region north of the Rio Grande, February 2, 1848. Gold discovered in California, January 28, 1848. These riches, hid from Spanish and Mexican eyes, became ours, changed the financial equilibrium of the world, promoted Anglo-Saxon supremacy.

The Republic began its new career in 1857. French intervention and invasion in 1861. Emperor Maximilian, with the Pope's blessing, arrived 1864. French evacuation, execution of Maximilian, and end of the Papal empire, 1867. Benito Juarez, a full blood Indian, "the Washington of Mexico," President, 1858-1872. Porfirio Diaz, able and progressive, President except one term, since 1877. Civil divisions and constitution of Mexico are similar to those of the United States. There are 27 States; 2 Territories; and the Federal District, whose capital is the City of Mexico.

2. THE COUNTRY.

Greatest length, 1950 miles; greatest width, 750; average width, 400. Area, 757,006 square miles, nearly the size of States east of the Mississippi. Its vast central plateau of 6,000 to 8,000 feet above the sea, contains lofty snow-capped peaks; Iztacchihualt, 15,705 feet; Popocatepetl, 17,784; Orizaba, 17,979. Its famous silver mines yield about \$10,000,000 annually; one-third of the world's product; their total output, estimated at over a billion dollars. The country has made great progress in recent years. A drainage canal for the City of Mexico, 37 miles long, with 6 miles of tunnel, finished in 1899, at a cost of \$20,000,000. First railway completed from Vera Cruz to City of Mexico, 1873. Now, nearly 10,000 miles of railway; 40,000 of telegraph wires; telephones



PRESIDENT DIAZ.

and other inventions are common; cities are lighted by electricity; there are about 1,800 post-offices; 553 periodical publications, of which 53 are dailies; 18 in English; 12,258 public schools; colleges, professional schools, libraries, museums, etc. Average summer temperature, City of Mexico, 63 degrees in the shade.

3. ITS PEOPLE.

Census of 1900: 13,570,545, a gain of over a million in five years. About 80 per cent. are of mixed blood; 2,500,000 Indians in remote localities, preserve to a large extent their language and modes of life. Americans, estimated at 25,000, more than any other foreign nationality. Mexicans dwell mostly in villages and cities. The largest cities are Monterrey, 60,000; Leon, 70,000; San Luis Potosi, 75,000; Guadalajara, 95,000; Puebla, 100,000; City of Mexico, 400,000. About sixty cities, from 10,000 to 50,000. The masses are very poor. The well-to-do middle class is small. Few are very rich. Two-thirds are illiterate. Moral standards are generally low. Open gambling is prevalent. Bull fights occur on Sundays. Tequila, the fermented juice of the maguey plant, is the common beverage. The cities contain some fine public buildings, residences, refined and cultured people. Mexicans are very hospitable and courteous. The spirit of the age is transforming Mexican character and customs.

4. RELIGION.

The aborigines were polytheistic idolaters. They had more than 200 deities, chief of which was Huitzilopochtli. Their images are hideously grotesque. They had a supreme pontiff an order of priests, convents, temples, pyramids with altars for human sacrifices, and ceremonies resembling those of Romanism.

Cortez, whose banner bore the device of a red cross encompassed by lambent flames, smashed the idols; forced all to adore the



AZTEC IDOL.

images and submit to the ceremonies of the Romish Church. Religious orders from Spain swarmed to Mexico, and acquired vast properties. Proselyting priests reported five and ten thousand baptisms in a day. "Paganism was baptized: Christianity was Paganized." The Inquisition took care of heretics and patriots. The story of the apparition of the Virgin of Guadalupe was invented and she, instead of the pagan goddess, was made spiritual patroness of the Mexicans. Crucifixes with images

of a black Christ are seen in the churches. For three hundred years Romanism was regnant. It became rank. The priesthood was notoriously profligate. Abbé Domenech, with the French forces in Mexico in 1867, wrote: "Mexican faith is a dead faith. The church fills no mission of virtue, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere." A Catholic verdict! For fifty years, Rome fought Mexican independence. The Republic when established, in self-defence confiscated papal buildings and estates, banished high ecclesiastics, abolished religious orders, stripped the clergy of civil prerogatives and put into its constitution these good Baptist principles: "The State and the Church are independent of each other. The Congress may not pass laws establishing or prohibiting any religion."

Protestantism in 1826, through the American Bible Society, sent several hundred copies of the Scriptures into the City of Mexico, and scattered more in the war of 1846-7. The British and Foreign Bible Society also from 1864-1879, sent about 160,000 copies. In 24 States there are 74 principal missions, with 550 churches and congregations; ordained missionaries about 60; over 400 native assistants; several girls' boarding schools and higher schools for the training of ministers; numerous Sunday Schools; and about 20,000 communicants. There have been martyrs for Christ in Mexico.

5. BAPTIST MISSIONS.

The American Baptist Home Mission Society from 1836-40, hoped to make its work in Texas a stepping stone to work in Mexico; the disordered condition of the country prevented. But in 1849 its missionaries went to the Mexicans in New Mexico. In 1861, Rev. James Hickey, a Baptist and the first minister of any denomination went from Texas to Mexico, was instrumental in the organization of the First Baptist Church at Monterey, in 1864, one of whose constituent members was Thomas M. Westrup, for more than thirty years eminent in our work there. Mr. Westrup was the first appointee of the Society in 1870. Several native missionaries were also employed. In 1882 the Society with renewed vigor enlarged its work; in 1883 occupied the City of Mexico, provided a printing outfit which has printed our paper *La Luz*, thousands of tracts, a volume of Spurgeon's sermons and the Spanish Concordance of the Scriptures, by Rev. W. H. Sloan. Church edi-



MOTHER AND CHILDREN.

ices have been built in New Laredo, Monterey, Linares and the City of Mexico, which, with their sites are worth \$75,000. The chief mission stations are New Laredo, Montemorelos Linares in the State of Nuevo Leon; San Luis Potosi, Aguas Calientes, Puebla and the City of Mexico. The two American missionaries are Rev J. F. Kimball of New Laredo, and Rev. W. H. Sloan, of the City of

Mexico. There are ten native preachers and assistants. Number of churches in the Society's fields, 9; other mission stations, 20; members, 730. Annual expenditures, about \$10,000. There are two Baptist Associations. The churches give for the support of their pastors and for missions. Our workers last year disposed of 391 copies of the Scriptures and 120,000 pages of tracts, etc. There are 12 Sunday Schools with over 800 pupils; and several Young People's Societies. One Mexican missionary is now in Santiago, Cuba. The Woman's American Baptist Home Mission Society of Boston, maintains schools at Monterey and Montemorelos, with six teachers. The Women's Baptist Home Mission Society of Chicago has four American and five native workers in Mexico. The Foreign Mission Board of the Southern Baptist Convention, beginning in 1880, occupies other fields, reports 8 American missionaries, 13 natives, and about 1,200 members. Total of Baptists in Mexico, nearly 2,000.

6. THE OUTLOOK.

Civil conditions, the temper of the people, increase of intelligence, liberalizing influences, temperance and moral reform movements, the cordial relations between that Republic and ours, presage larger results in the future. An eminent ex-Minister of this country to Mexico, says: "The Protestant movement has exerted a marked influence on the Catholic Church. The morals and education of its clergy have been raised." In other respects it is put on its good behavior. Past seed

sowing is bearing fruit. Bloody persecution is no more. Bigotry is breaking down. Our organized forces are showing missionary aggressiveness. The Liberal Party in power in Mexico welcomes Baptist insistence on separation of Church and State.

7. NEEDS.

Five more American missionaries; three houses of worship for congregations meeting in uninviting rented premises; a girls' boarding-school in the City of Mexico; a training school for native preachers. For these purposes \$100,000 is required at the outset; annual expense thereafter about \$15,000. The American Baptist Home Mission Society needs \$30,000 a year for Mexico.

8. OUR DUTY AND PRIVILEGE.

Our needy neighbor has first claim upon us. All Christendom assails oriental paganism; millions of semi-pagans in Mexico are left to us alone. From Mexico we took large territory, paying a paltry sum therefor; shall we not impart spiritual blessings; shall we not have our decisive moral support in the overthrow of the Papal Empire; shall we not help in her religious emancipation; shall we our type of Government; shall she have our type of Christianity? Mexico must be evangelized; if at all, by Christians of our own favored land.

Here is our neighbor, pass not by.

Like priest and Levite long ago.

Have pity; help; ring out the cry—

Prayers, means and men for Mexico.

H. L. MOOREHEAD.

Pioneer Labors.

MANY of our missionaries have from three to five preaching stations, thus spreading themselves over a large district. One of these, Rev. S. Van Tassel, of North Dakota, writes of his labors on Sunday; how he drives twelve miles to his first appointment, preaching at eleven o'clock; at twelve teaches a Bible class in the Sunday School; then, in order to reach his second appointment, eight miles away, at 2.30 in the afternoon, eats his lunch as he drives along; then twelve miles to his night service at the third place. "When this meeting is over I am usually tired out, having driven thirty-two miles, taught a Bible class and preached three times, besides acting as caretaker for the places of worship." It is thus that religious foundations are being laid throughout the West.

The Young Men of the West.

AT a chance gathering in a small mining town in one of the newer western States a census revealed the fact that out of sixty-four persons present thirty-one had attended universities, colleges and other institutions of higher learning, while more than half the remainder had attended high schools or academies, leaving only 25 per cent. who had received only a common school training, or no training at all. The average per cent. of illiteracy in the Northern States east of the Mississippi is 6 per cent. The average in Oklahoma, Colorado, Utah, Idaho, Montana and Wyoming is 5 per cent. Of the 1,000 young men who enlisted from Wyoming in June, 1898, every one could sign his own name to the muster roll, and every man had received a fair education. Even the city of Boston had to go to Colorado to get the best plan for a school building. "The Uncultivated West" therefore does not mean an uneducated West. Broncho Bill, of Dead Horse Ranch, and Idaho Jack, of Calamity Gulch, are representatives of a very small part of the population.

Of the sixty-four persons referred to above five had once belonged to Baptist, six to Methodist, three to Presbyterian, two to Congregational churches, though only two of the entire number professed to be trying to live Christian lives. The deplorable lack of gospel privileges, together with the greed for gold, and other such things, have loosened the anchorage of the mass of these people, and they are rapidly drifting out upon the great Niagara River of worldliness, dissipation and degradation towards the falls, over which many of them will surely go to utter ruin of soul and body, unless the life-savers hasten to their rescue. Alas! that the life-saving stations are so few, and those we have are so inadequately provided with men and means.

Who are they? Mostly young men. The average age of the company referred to was thirty-two. Whose brothers and sons are they? Thirty were born east of Chicago, eight in the South, five on British soil, four in other parts of Europe, and the rest west of Chicago. Eighty per cent. of the population of Colorado is native (American) born.—Rev. N. B. Raiden, D. D.

Shepherds.

MISSIONARIES of the American Baptist Home Mission Society in the West, are religious shepherds who look up the scattered sheep from Eastern folds and win wanderers back to Christ.

"North America for Christ."

THESE words define both the aim and the sphere of the American Baptist Home Mission Society. Its work extends from Alaska to Mexico, from Maine to California—embracing the French operatives of New England, the Scandinavian immigrants of the Northwest, the Negroes of the South, the scattered Indian tribes of the United States and the Spanish speaking populations of Mexico and the West Indies. It plants churches, builds meeting houses and establishes schools. It encourages thrift, increases intelligence, inculcates morality, promotes national unity and patriotism, and prepares the way of the Kingdom of God on earth. It makes the administration of popular government easier, strengthens our denominational standing and erects bulwarks for Protestantism. Take away the influence of this and kindred Societies of other denominations and the moral tone of the whole land would deteriorate and the churches would have to fight for their very existence. As it is these Societies create an atmosphere in which Christianity itself thrives the more vigorously and many philanthropic works are successfully maintained.—Rev. J. F. Elder, D. D.

Mormon Activity in Europe.

Advices from Copenhagen are to the effect that "the Mormon missionaries' propaganda here has become so active that they are distributing literature even within the Danish churches, urging young girls to attend Mormon meetings. Statistics show that one out of every twenty-two Danish emigrants to the United States becomes a Mormon. The clergy, in connection with the government, are continuing their plans to put an end to the proselytizing."

REPORTS from Berlin state that in January a German Mormon Conference was held in that city, a dignitary from Utah presiding. It is also stated that one hundred and twenty-five Mormon missionaries are working in Germany, where they report 2,000 converts.

And, sooner or later, many of these are expected to reinforce the ranks of Mormonism here, and so make it a yet greater menace. We need more foreign speaking missionaries among the foreign born population of Utah.

Aggressive Work in Utah.

AT Ogden, Utah, marked progress has been made recently under the leadership of Missionary Rev. O. C. Wright, who reports about 150 new scholars enrolled in the Sunday School; large congregations and twenty baptisms since he went there last November. One secret of his success may be found in his pastoral work, for he says that he has visited about five hundred homes, and was welcomed everywhere. Plans are on foot to maintain two mission stations west and north of the city.

By a gift of \$750 from the Society a chapel has been erected at Murray, Utah, the entire property being worth about \$1,750. Rev. J. C. Andrews, missionary there, says: "The house is an ornament to the place, and all are pleased with it. We all appreciate the help from our Home Mission Society. Had it not been for this gift, building would have been impossible."

Chinese Converts in Chicago.

THE report of a special committee of the Baptist City Mission Society of Chicago, concerning our mission to the Chinese in that city, was quite emphatic in its favor. It appears that eighty-four Chinese have united with the Baptist churches of Chicago, chiefly as a result of this mission. "The down town mission is headquarters for Christians and those who are interested in becoming Christians. The outdoor work with the Gospel wagon, in front of the joss house has brought the Gospel to hundreds of heathen Chinese."

"The work seems to us very important because of its influence upon our missionary work in China. Fourteen Chinamen converted in America have been employed as workers in China, two at least from Chicago. Men who have been in the Sunday School, and in touch with Christianity in America, and who have not yet yielded to Christ, when they go back to China are very hospitable in opening their homes to the missionaries and in making a sort of stepping stone from heathenism to Christianity. This is the indirect work of the downtown missionary labor. The present pastor and his predecessor in the Canton Baptist Church were converted in America."

We believe this work is so important that it should not be discontinued. The work among the Chinese is always slow. We know they are a conservative, slow people. The

Missionary Union has been working in China since 1833; between \$1,000,000 and \$1,500,000 has been spent in China, and yet we have but a handful of members there, 3,353 of all."

Baptism of Chinese.

RECENTLY, at the Baptist Temple, in Brooklyn, N. Y., Dr Cortland Myers baptized nine Chinese, who for several months prior to their baptism had given very satisfactory evidence of their conversion. The Church, under the efficient leadership of one of its members, has maintained a Chinese school for about two years. Dr. Myers expressed his great satisfaction in being permitted to baptize these converts from heathenism, here in our own land.

Within the last three months, six Chinese were baptized in the First Baptist Church of Chicago, and four in the Englewood Baptist Church of that city. Three of the latter, less than two years ago were in total ignorance of Christ, and were worshippers of idols.

News and Notes of Our Indian Mission.

CONCERNING the Kiowas as a whole, Mrs. G. W. Hicks says: "They are learning to pay their debts, and it is remarkable to see the difference in them since they had the Gospel."

Of the Kiowas at Mountain View, Rev. H. H. Clouse writes: "that on Christmas, which was observed in a manner like its observance elsewhere, the Christian Indians gave \$25.50 and pledged \$172.00 more, to be paid before next Christmas, for religious purposes. It would cause great sorrow in many hearts not to be able to give money to Jesus. There is a growth in moral consciousness throughout the tribe. A low thing that a few years ago would have passed without comment, now causes great sorrow and strong words of condemnation. Woman is taking her place by man's side, and not his slave. We can continually see that the Gospel is the power of God unto salvation."

The parsonage at the Comanche mission was burned on February 9th, with most of its contents, as a fierce wind was blowing, and destruction was swift. The missionaries therefore were left quite destitute, but have temporary accommodations elsewhere. The house must be rebuilt. Bro. Deyo states that religious services for the white settlers who have recently come into that region, are being

held from time to time at the Comanche chapel, which was not injured by the fire.

The new mission to the Navajoes, of New Mexico, is in charge of Rev. R. B. Wright, whose postoffice address is Fruitland, N. M.; freight address, Gallup, N. M. Everything has to be done from the foundations. At once both Mr. and Mrs. Wright are learning the Indian language, so difficult is it to get an interpreter. They are getting the children into school and need a small organ, a dozen folding chairs, six plain tables, a dozen first readers and other simple supplies. The hope of the ultimate transformation of these Indians is to reach the children and teach them the English language, so that they may apprehend truths for which the Indian language has no suitable expression.

The Cheyennes in Oklahoma are coming to Christ. Rev. Robert Hamilton relates the recent conversion of Antelope Skin, who, after the Indians had held a prayer meeting to plead with God for the unconverted, and after a searching sermon by the missionary, came from the rear of the room with tears running down his face, and taking Bro. Hamilton's hand told his desire to go with the others in the Christian's road. He had long been exercised in his mind on the subject. "I told him," said Bro. H., "we were all glad to learn of his decision, but reminded him that to be a Christian meant to give up all sinful practices, such as drinking, gambling, dancing and all other forms of pagan worship. He said he was forty-five years old, had never tasted fire-water in his life, did not gamble, and as for dancing and pagan worship, he was done with it all. A number of these Indians are at the point of decision."

Good News For Our Schools.

THROUGH the liberality of Mr. John D. Rockefeller, three of the Society's schools will soon be much better equipped for their work.

Shaw University, at Raleigh, N. C., is to have \$15,000, for a central steam heating plant, which it sorely needs. The principal buildings have been very imperfectly warmed by old furnaces that had no direct connections with the students' rooms, so that in cold weather there has been much discomfort. Health and happiness, and better work will be provided by this improvement.

Indian University, at Bacope, near Muskegete, Ind. Ter., is to have from \$5,000 to

\$6,000 for a girls' dormitory, which is greatly needed. The building is to cost \$10,000. Friends of the school are asked to contribute quickly, so that the building may be begun soon and be ready for occupancy next fall.

Benedict College, Columbia, S. C., is to have \$7,500 for a much needed building for chapel and recitation rooms. About six years ago the colored Baptists of the State were assured that the Home Mission Society would put into such a building one dollar for every dollar they raised, up to a certain limit. They have been steadily "pegging away;" have about \$5,000 in bank, and expect to bring the sum up to \$7,500, at least, by May, when the "silver anniversary" of Benedict College will be celebrated.

Benedict College also is to have a building for its Nurse Training School, to be known as "The Pratt Nurse Training School Building." \$5,000 having been given for this purpose. The formal exercises of breaking ground for the new structure took place Jan. 20th. It is "consecrated to the service of God and of humanity."

Nest Eggs Indeed.

WHEN in 1871 a new building for Wayland Seminary, at Washington, D. C., was greatly needed, an old colored man hobbled into the school room, carrying a small, old-fashioned basket, in which he brought six eggs as a contribution for the purpose to President King. The first offering was sold to a generous bidder, and so the first cash was secured for the work. Those eggs in themselves were not much to crow over, but they denoted devotion, and in due time the scheme was hatched out and realized.

Negro Physicians.

MARCH 13th, twenty-one young men were graduated from the Leonard Medical School of Shaw University, Raleigh, N. C. Their class motto was: "Not for self, but for humanity." The Governor of the State presented the diplomas and made an address.

May God bless the great work of the Home Mission Society. As you elevate the Negroes of the South you are also helping the Southern white people, and all true thinking white people will pray for God's blessing upon you.—W. T. Lowrey, President Mississippi College.

Testimony of an Eye Witness.

EDITORS of newspapers have a reputation as keen observers, and withal a critical turn of mind. The unsolicited testimony, therefore, of such an one, like J. S. Dickerson, Esq., of *The Standard*, who recently made a visit to the South, is of special value. He says: "My recent visit to the South was sufficiently long to deepen my impression of the value of all our Home Mission Schools. The work they are doing is simply beyond value, and cannot but bear the fullest and most helpful results in the future, although these results cannot be expected so promptly as some of the friends of the schools have been wont to imagine."

Some Things That Ought To Be Remembered.

LETTERS from pastors and others reach the Rooms of the Home Mission Society concerning the confusion and bewilderment that prevail in their churches in regard to the Societies to which their offerings for Home Missions ought to go. Here are extracts from two letters from the West. "We are having a little dispute regarding the channels through which our contributions for Home and Foreign Missions should go. The ladies and girls in the B. Y. P. U. are anxious that our money should go through the Woman's Society, while other members desire it to go through the general Society direct. There is also a question regarding our Sunday School missionary funds."

Another writes: "We have a large woman's treasury. Last year I got my young people to give monthly for missions and many of them did nobly, and lo! at their business meeting every cent of the year's gifts was voted to the Woman's Home and Foreign Mission Societies. I had to protest a few weeks ago, or half of our quarter's collection would have gone to the Woman's Society, instead of the Missionary Union. Please set me right if I am wrong and state definitely 'who is which.'"

Inasmuch as there appears to be an increasing frequency of cases like the above, in Western States, it seems proper to make a few general observations on the subject.

1. In the field of Home Missions, the American Baptist Home Mission Society, organized nearly seventy years ago, has always been recognized by our churches as having first and

paramount claims upon the support of all the members of our churches, male and female, old and young alike.

2. The women's Societies were projected upon the plan of a special offering from women, for work for women; this special offering to be over and above their regular offerings to the General Society and in no wise to interfere with this.

3. In a great many churches the gifts of women have been bestowed chiefly upon the Women's Societies and have been withheld very largely from the general societies, as appears from the fact that in those churches the offerings to the Women's Societies are heavy or quite as large, and in some cases much larger, than the offerings of the entire church for the work of the General Societies.

4. Such diversion of funds for a special purpose, cripples the General Society in its multifarious work.

5. The members of our churches in giving to Home Missions should consider the relative claims of the work of the General Society and of that of Women's Societies. For the former from five to seven times as much is required as for the latter. Every woman therefore, in accordance with the original purpose of the organization of Women's Societies, should give proportionately to each. The work of the General Society is as much for women as for men and so has equal claims upon women and men for support.

6. The American Baptist Home Mission Society has never entered into any arrangement whereby it relinquishes its direct claim upon the Young People in our churches and Sunday Schools. Inasmuch as it has to do with the education of about 6,000 youth in its schools for the colored people and the Indians; and inasmuch as its work in the West is largely for young men, while its missionaries have under their care about 1,200 Sunday Schools, with an enrollment of 82,000 pupils, these are most cogent reasons why our young people should rally to the support of this work for young people.

There ought to be no misunderstanding or confusion on these points; and we are sure it will be reduced to a minimum when the proper functions and relations of these Societies are understood. In no spirit of controversy, but simply to clarify the situation, are these statements made. It is due to the officials of Women's Societies to say that not they, but rather local representatives are responsible for the irregularities mentioned.